THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual b sis and

(5) Dissemination of pure Hindu Cultre.

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THE SANNYASIN.

I

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

With shining eyes and calm and happy face,
And blessed with boundless love and inner peace,
The bright *Sannyasin* who had won release
From passions power by God's almighty grace,
Approached. With sweet and persuasive ways
He drew men's hearts. The lower self's decease
And higher life's unending sweet increase
He had achieved within his mortal days.
He yearned to see all men released from pain,
And knew nor rich nor poor nor high nor low,
But went to all diffusing love and light,
And taught how we by love cuuld glad attain
The Power behind earth's varied fleeting show,
Have revelations of the inner sight.

Great Thoughts.

Body is the boat by which we must cross the river of life. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady it. The practice of righteousness is the rope for dragging it along difficult waters; and the wind to urge its sail onwards is charity.—*The Mahabharata.*

Attachment to worldly things is productive of evil. The silkworm is finally destroyed by the cocoon that itself weaves.—*Ibid.*

Who could have thought such darkness lay concealed
Within thy beams O sun! or who could find
Whilst fly, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun death with anxious strife?
If light can thus deceive, wherefore not life?
—*Blanco White.*

The divine effort is never relaxed; the carrion in the sun will convert itself to grass and flowers: and man though in brothels, or jails, or on gibbets, is on his way to all that is good and true.—*Emerson.*

The end of education is to know ourselves and the world: the means for this end is to know the best which has been thought and said in the world.
—*Mathew Arnold.*

Events of the Week.

We have often said in these pages that the history of the Holy People for some centuries immediately preceding has been one long story of revolution in political fortunes and of degradation in our politics. And one writer in these columns pointed out how such conditions rendered the path smooth for the emergence of parties and politicians of many times. And writing with particular reference to the so-called *real* democratic party in this presidency, it was observed that a political aspirant in modern India begins by discreminating his own political interest. He calculates beforehand and to a nicety those interests which may be collected around and amalgamated with his. He then contrives to discover some doctrine or some principle which may suit the purposes of a a new association: and then he adopts these interests in order to bring forward a party and secure his popularity. Yet, spite of our differences with him, which were neither few nor easily bridgeable, we have often been led to think that had the volcanic personality of Madhavan Nair been spared to lead the movement, he would have rescued it from the aristocratic junta it is today. Whatever the initial ballast of the movement which, if a mixed metaphor may be pardoned, was an Adullamite cave of seedy aristocrats and fub-thumpers, he would not have willingly allowed that movement to wallow in perversions and puerility and crass stupidity, which is its fate at the present day.

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It cannot be denied there were clear-sighted, non-Brahman leaders who saw the pit that was in front of them and whither their feet were being impelled by the blind fanaticism of party leaders. The reader who turns to the *Message* of the 27th April 1922 will note that Dewan Bahadur Pethachi Chettiar struck the right note in his Presidential address at the Kodumudi Conference of the Coimbatore non-Brahmans. Yet these and similar words of wisdom fell on men who were drunk with the tinsel of power and who were elated at being the non-official tail of a wooden bureaucracy.

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Nemesis has come at last: and as it must, where personal interest and sectarian prejudice are the turnkeys to public policy. Those who had cared to watch the play of political forces and undercurrents for some time past would not have failed to notice the growing resentment in the Tamil districts at the practical monopoly of power by the Andhras; that some attempts were made to patch up peace; that the rank and file were disheartened at the spectacle of gentlemen who roll away in Rolls-Royce silently selling away the citizens' rights; that internecine jealousy was playing sad havoc in the party. We have no sympathy with that ventriloquent young man, the Chairman of the Reception Committee of the non-Brahman workers' conference which ended in such an utter rout and disgrace last week at Madras and covered with ignominy the leaders of the self-styled democratic party. He mouthed the kind of venom that these leaders delighted in when applied to poor, deluded, down-trodden Brahmans. And the leader of the Democratic party left the hall in dudgeon when one of their propagandists began to hint that the Ministers were not—at least really—democratic. Well, do men gather grapes of thorns or figs of thistle? A party that had for its slogan, Down with the Brahman and all his brood, and for its walking staff the principle of self-interest and the interest of a clan always stands in danger of being exposed to these ignominous falls. We have much sympathy —if we may hold such language to the Minister-Maker of Modern Madras—with Sir P. Theogaraja Chetty. A hale old age has claims upon everybody's respects and his past contributions to our public life have been neither few nor negligible. But such is the spite of fortune that for some years past he has stood, not as Moses stood to arrest the plague, but to spread among his people plague of a most revolting character, that has soured the innate grace of our people and has cast a blight on the land. Was it the truth that flies out in lucid moments of an enraged individual which said that the speaker was covering the leaders with disgrace—Which is what Sir P. T. is reported to have said as he left the hall when the youthful Chairman was reading his address.

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Thus has Dame Fortune played a rather dirty trick with the gentlemen who boasted of their real democratic instincts and all the other phrases that hide the hideous truth. On the ever of the general election, it is very deplorable for the party in power thus to be exposed as the most banal in existence. We doubt if this will come upon the country as a surprise. It is not surprising also that the only metropolitan newspapper to take editorial notice of it is the *Madras Mail* which, for some time past, has taken the party, unsolicited, under its wings for very obvious purposes of its own. Further developments will no doubt be watched for a warning to the country that even in our decadent epoch it will not do to carry banal selfishness too far.

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We wish to express at once our admiration of the very bold stand that the Rt. Hon. V. S. S. Sastri, according to a recent Reuter cable, has made in regard to the Kenya Indian question. With this question we have more than once dealt in these columns. And we pay this tribute to Mr. Sastri the more readily as he has often been held up in these columns to somewhat unrelenting criticism, so much so that we rubbed our eyes in astonishment and made sour if it was not a phantasy of the brain to hear Mr. Sastri talk of the impossibility of Indians being bullied into submission. But, an inner will keeps warning us off since Mr. Sastri's actions have before now belied the promise of his actions. And it is not mere cussedness that makes us think that even in this overheroic declaration Mr. Sastri has not been speaking his mind freely: or is it a platform pose. In any case it is easy to see, apart from other vital questions raised in his speech, that he has convicted himself of being an insincere publicist whose words ought not to carry any weight. We are mindful of the dictum that the reputation of an Indian, be he of whatever school, is the reputation of the country: and it is from this standpoint that we have often had to criticise Mr. Sastri and his friend's doings.

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And here we come to the point in his speech which requires elucidation. Mr. Sastri in London now declares that "Indians in the self-governing dominions were treated worse than aliens." And again, "outside India, Indian attachment to the Empire brought only humiliation and tribulation." One wonders if Mr. Sastri spoke this in sober truth or as a piece of bluff, which he did not believe in, but which he intended to impress the British mind. If it were the latter, we must laugh at the peurility of a man whom his admirers have been holding up as a much-bespattered saviour of his couuntry, as one who has appreciably raised India in the estimation of parvenu colonials. But, if it were the former, if Mr. Sastri really believed that his countrymen were the Pariahs of the Empire,—of which he has constituted himself the Missioner, how does he reconcile it with the statement he has made in his pompous Report of his Dominions' tour wherein he says he has everywhere noticed the prosperous appearance of his countrymen in the Dominions.

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But the antics of a discredited statesman apart, there is no denying that the Kenya question raises issues of far-reaching importance for this far-flung and unfree empire. In regard to the trusteeship theory that is every day being exploded. Writing to the *Times* in Mail week, a gentleman who had been for many years holding the responsible appointment of a secretary to the Kenya Government utters a note of warning against handing the natives over to the tender mercies of the European planters, who have kept them in, worse than Egyptian bondage. And it is certainly true, much truer than Mr. Sastri dreamt of when he spoke the fated word, that Indians refused to be bullied into submission. For which, be it added in the interests of truth, small thanks to the Rt. Hon. Sastri and his titled associates and other tag-rag and bobtail that compose the indeterminate and amorphous group that glories in the paradoxical cognomen of "Liberals."

The Hindu Message

Dharma and Life—Part. II.

Marriage and Women's Modesty.

An American sociologist—Mr. Lester W. Ward indulges in misplaced merriment at our expense when he says that "the androcentric world-view may almost be said to have its headquarters in India." His reason is that Manu enjoins the "dependence" of woman upon her father during her childhood, upon her husband during her youth, and upon her son during old age,—that she should always revere her husband and endeavour to earn his appreciation, and in fact regard him as her lord and prophet. He forgets, however, that this dependence of Indian women is not at all to be confounded, as is done by Mr. Ward, with the condition known to the Western world as slavery or serfdom and long practised by them without the least compunction both towards savage and civilised men. The Indian women's 'reverence' for, and modesty in the presence of, her husband is opposed as the poles to the mentality of the slave ; and so also is the husband's feeling towards the wife, to a slave-owner's. For, in both cases, Dharma is the source of both human feelings and human principles determining conduct. Hence we find that even European observers of Indian family life extol the relations existing here between the sexes in the highest terms of laudation. Sir Thomas Munro says:—'their state is not one of slaves towards their husbands ; they have as much influence in their families as, I imagine, the women have in this country. I have often found them, when in charge of the Ceded Districts, very troublesome tenants as farmers. I have frequently known women of respectable families who have kept their husbands and sons grown up at home and came to the cutchery to debate about their rents.' Sir Lepel Griffin, recently of the Indian Civil Service, expressed his opinion as follows:—'The women of the East are not so much *en evidence* as those of Europe, but their influence within the legitimate circle of their relations is quite as great, their manners are as good, and their morality is as high.' We shall also quote another great authority, Sir George Birdwood:—'Perfect daughters, wives and mothers, after the severely disciplined, self-sacrificing Hindu ideal, *remaining modestly at home as the proper sphere of their duties, unknown beyond their families* and seeking in the happiness of their children their greatest pleasure, and in the reverence of their husbands the amaranthine crown of a woman's truest glory.' It is no doubt, true that Hindu women do not enjoy the freedom, fun, and frolic of the woman of society known in Europe. The Hindu women, it is true, do not pronounce the name of their husbands, or remain *tete-a-tete*, or indulge in terms of familiarity or wish to resort to lonely resorts and confidential converse even with their nearest relations. But this is merely out of pure, delicate and prudential motives and to avoid the giving of opportunity to the wicked male monsters with slanderous tongues who abound in every society. Moreover, thoughtful Indians and others will do well to ponder over Sir Lepel Griffin's declaration regarding the freedom cultivated in the West as compared with the modesty of women here:—'Those who know most of the results of the freedom of women in the West and the history of the richest and most luxurious society which the world has ever seen, may well doubt whether the Occidental or the Oriential method of treating the fair sex is in accord with practical wisdom.' It will show a supreme want of 'practical wisdom' if, we discard our Eastern usages concerning women's social status and the minor 'ills we have' from them, and court 'the ills we know not of' which may result by the adoption of European methods and standards of freedom.

The origins of the Indian woman's institution of retirement or modesty may easily be discovered and put down. In the *first* place, it has its basis in human psychology. We hold that, without putting a restraint on animalism, we cannot make progress in ethical culture. As Stanely Hall says:—'reticence, concealment, and restraint are among the prime conditions of religion and human culture.' If no restraint is put on women's spontaneous impulses and instincts, gaiety and familiarity will unduly develop and even become inveterate habits. Then it will be impossible to mend one's manners,—and we may feel, certain that, when once this stage is reached, a woman will only alienate the affections of him whom

she marries and whose love will bring to her hapiness in the home and esteem among her neighbours. In the *second* place prudential restraint on her feelings and activities will surely help in casting round a woman's personality a veil of mystery ; and this is a very advantageous circumstance for a woman to buttress herself with in her course through life,—for, by arousing and deepening man's interest, it will more and more help to attract man to his beloved. In the *third* place, it has been well said that 'touch is both the alpha and omega of affection.' The opportunity for touching must be courted by a married woman in the case of her husband, and must be avoided with sedulous care in the case of others. The reasons are obvious. It brings with it the titillation which produces the hankering for the loving and tender embrace by the husband within his arms,—while it also removes the sense of ticklish sensitiveness and shrinking from contact with the skin and body of strangers from which springs the modesty which is not only an ornament and an attraction in the Indian woman, but also proves a protection in any case of male intrusion or effrontery. This is one of the chief reasons why Hindus have always objected to the education of girls in a public school, and especially to the co-education of the sexes as it will effectively root out our Hindu women's charming attribute and possession of bashfulness and reserve. Under the Western system of education, it has wholly ceased. In modern India, too, the same phenomenon is being witnessed. Especially destructive to the existence of this attribute of female attractiveness is the free mingling of women with men in public assemblies, and still more so is their taking up the position of orators on public platforms. The prime source of mischief, however, is the public school, especially the school in which the teachers belong to the male sex.

From what has been stated above, we should not draw the conclusion that the Hindu women's self-restraint and modesty is *artificially* produced, and therefore undesirable. Indeed, Indians have often held that female restraint and modesty is due largely to clothing, and that both serve as sexual excitants and are even so intended. In these days some even go further and enlarge on the *spiritual and hygienic* value of public nakedness. Even in India we find that our authorities on Dharma, recommend a careful investigation of the physical conditions of the body of both boy and girl as one of the preliminaries of their marriage in order to avoid not only fraud, but also a mistake and neglect of eugenic and hygienic considerations. Further, Mr. Havelock Ellis has pointed out well:—"The hygienic value of nakedness is indicated by the robust health of the savages throughout the world who go naked. The vigour of the Irish, also, has been connected with the fact that both sexes, even among persons of high social class, were accustomed to go naked except for a mantle, especially in the more remote parts of the country, as late as the seventeenth century. Wherever, primitive races abandon nakedness for clothing, at once the tendency to disease, mortality, and degeneracy notably increases, though it must be remembered that the use of clothing is commonly accompanied by the introduction of other bad habits" Again :—"As the matter is today viewed by those educationalists who are equally alive to sanitary and sexual considerations, the claims of nakedness, so far as concerns the young, are regarded as part alike of physical and moral hygiene. The free contact of the naked body with air and water and light makes for the health of the body; familiarity with the sight of the body abolishes petty pruriencies, trains the sense of beauty, and makes for the health of the soul. This double aspect of the matter has undoubtedly weighed greatly with those teachers who now approve of customs which, a few years ago, would have been hastily dismissed as indecent.' These observations and conclusions undoubtedly seem to be confirmed by the custom till recently observed among the Nair women of not covering their bodies above the waist. Even among the Dravidian Brahmins and Vellalas and some other communities in the Tamil land, the cloth was loosely worn by women above the waist. The wearing of an inner close-fitting shirt (or petticoat) was regarded with disapproval by orthodox sentiment and discouraged in practice. We cannot however, concur altogether with Havelock Ellis when he says that 'the absence of clothes has little relation with the absence of modesty, such relation as there is being of the reverse order, for the savage races which go naked are usually more modest than those which wear clothes.' We have no faith in these comparative estimates of delicacy among savages by 'civilised' men with ideas of culture opposed as the poles to those whom they treat as almost akin to the animal kingdom. Sociology has taught us that the state of nudity is habitual to primitive man and that 'like animals, man at first attached no idea of shame to sexual intercourse' Where the feeling of shame is absent and the utmost license prevails in regard to

the relations of the sexes, the development of modesty, in the sense in which it is regarded as a valuable cultural asset or incentive to the promotion of female virtue must be regarded as an impossibility.

The famous incident in Sri Krishna's life—his seizure of the cloths which the Gopis, while bathing, had left on the bank of the Yamuna river—ought not to be understood as a flouting, by the divine and supreme Lord of the universe himself, of the Hindu conception of, and insistence upon, this beautiful feature of modesty and reserve which is so much valued in Indian women. The truth is that Sri Krishna's aim was not to outrage the modesty of the Gopis, but to teach them that, they who were engaged or intent upon the worship of Katyayani Devi should not have committed the improper or profane act of bathing in a state of nudity. Sri Krishna, who is the ever holy Lord of the universe, could certainly never have dreamt of outraging their modesty. In fact the truth of the matter, as stated in the Puranic account, is exactly as we have portrayed it above.

We maintain, therefore, that the Indian conception, and demand for the cultivation, of modesty in women has not a conventional or artificial origin, but is based on both utilitarian considerations as well as on a natural instinct which when given full scope for expression, produces a charming and noble feature in our women's character and demeanour in life. In India, men and women often bathe side by side in river ghats, and yet women are never found wanting in that strength of self-possession mingled with natural reserve which, being free from mere prudery, invests them with both dignity and mystery.

The Hindus should never lose sight of the value and beauty of their ideals of womanhood as they exhibit themselves in many of the existing features of Indian social life. There is now every where a hankering for educating Indian women. But no education should be of the kind which will tend to deprive them of the peculiar excellences and charms which now combine to make them a unique possession and treasure in the Hindu home,—their bashfulness, their self-restraint, and that constant smile and quiet cheerfulness of theirs which arises from their habitual training in those essential functions and arts which they are called upon to perform and cultivate in their homes and which are effectively calculated to keep them free from all tainting contact with this weary and wicked world around them. The only education which our women can safely receive is that which is hinted in the following Dharmic precept of Rishi Yama :—"Let the father, or the father's brother, or her own brother teach a girl, and none else." The home is the only possible Women's University for Hindus,—and naught else.

The most damning indictment of the non-Brahmin Party comes from Mr. T. A. Ramalinga Chettiar, who wrote a letter on the short-comings of the party and its chosen leaders. The pen has been dipped in gall, as we can see. One sentence runs: "It is now becoming plain that the people who happen to be in power at the present moment try to use the method adopted by an ancient King of Miletus to secure his own ascendancy." And Mr. Ramalinga Chettiar's letter stood a chance of being scrapped, but for his own objurgation that it should be read at the Conference.

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It cannot truthfully be said that Mr. Stanley Baldwin's appointment as Premier was wholly unexpected; nor has this country any reason to shed a tear over the supersession of Lord Curzon. In fact Ministers may come and go, the fate of this country is still the same old thing. It is however an admission of the weakness of the Conservative Party. Its poverty in talent is well-known and is almost historic. But in selecting a Commoner in preference to a Peer they also expose the weakness of their position in the Commons. And they came to Mr. Baldwin by a process of elimination. Withal there is no reason to be imagined that he is one to be despised. With the laurels of the budget debate fresh, the new Premier, if Reuter may be believed, is both personally popular and possessed of considerable parliamentary skill. Mr. Baldwin is a whole hogger and his part in the famous Carlton Club episode which led to the banishment of the Chamberlainites is evidence of the favour he enjoys with the Die-Hards.

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A Simla correspondent of an Anglo-Indian contemporary states that the Government of India is now examining several minor economies in the general administration, suggested by the Inchcape Committee. Among these is the question of substantially reducing the exodus of the Secretariat from Simla to Delhi. The proposal is that the staff to be taken to Delhi should be 50 per cent of the total strength, but no decision has yet been arrived at. The decision will only be an interim measure, because, as soon as the Delhi Secretariat buildings and the Government quarters are completed two years hence the entire staff will be permanently located at Delhi and only a very small establishment will migrate to Simla during the summer, just as is the case with provincial Governments when resorting to hill stations.

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According to a *Statesman* special cable, the Bill introduced by the Lord Chancellor in the House of Lords on Tuesday, May 15, provides severe penalties for persons touting for honours. The Bill, which is known as the Regulation of Abuses Bill, provides that any one obtaining, agreeing to accept, or attempting to obtain a gift as an inducement for procuring or assisting or endeavouring to procure a grant of a dignity or title of honour, and any one giving or agreeing to give or offering any gift for procuring, assisting or endeavouring to procure such a grant shall be guilty of a misdemeanour and be liable on conviction or indictment to a term of imprisonment not exceeding two years or a fine of £ 500 or both or on summary conviction to imprisonment for eight months or a fine of £ 50 or both.

Literary and Educational.

The Problem of Female Education.

By P. Ananthaswamy.

" There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper, yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it ".

The problem of female education is one of bewildering complexity in India in consequence chiefly of the peculiar conditions of Indian Social life. Nevertheless, we cannot afford to overlook the plain interdependence of men and women in respect of domestic and communal felicity and the patent fact that, when one of the parties holds the other in intellectual and moral thraldom, its own thraldom and misery are sealed. There is much depth of meaning in Emerson's words that "What is done and cared for at home—not what is carried on or left undone in the State-house must be the history of the times and the spirit of the age to us". Napoleon was perfectly right when he said that the one thing most needed for the uplift and progress of a nation was "Mothers". Hence it is impossible to expect that, in the absence of female education, the temple of Indian progress will be built on a solid and stable basis. Among the many significant and trenchant truths that Ruskin has emphasised is "that the wickedness of any nation may be briefly measured by observing how far it had made its girls miserable".

It requires but little clear-sightedness to perceive that our women have fallen from their original estate of plain living and high thinking and that they lamentably lack the high intellectual accomplishments and graces of their sisters of a by-gone age. The ancient Aryan women were compact of the very elements of womanhood. They were true and honourable, magnanimous and bountiful. They had great strength of nature and beauty of soul. They were the models of wifehood, motherhood, of chastened purity. Their ways of living were elevated: their manners charming: and their laws in conformity with truth and reason. Sordid Mammon-worship and perfidious apathy so characteristic of modern existence were conspicuous by their absence. The ancient women were well grounded in the Scriptures and they often plunged with great gusto "into the mysteries of speculation, impressing and astonishing men by the depth and loftiness of their opinions." The clebrated conversation between *Yagnavalkya* and his learned wife *Maitreyi* on the eve of his retirement to the forest indicates clearly that women were then "considered as the intellectual companions of their husbands. "Prof. Muzumdar in his admirable book on *A history of Education in Ancient India*, observes that the following lines quoted from *Lalita Vistara* show clearly that girls even at the time of Buddha were taught to read and write and became accomplished in several ways:

Gautama says, "I shall need the maiden who is accomplished in writing and in composing poetry, who is endowed with good qualities and well versed in the rules of the Sastras". Dharma was their law and the performance of it their best recreation. They were not strangers to the creed which declares,

" Stern Law-Giver ! Yet thou dost wear
The Godhead's most benignant grace ;
Nor know we anything so fair
As is the smile upon thy face :
Flowers laugh before thee on their beds
And fragrance in thy footing treads ;
Thou dost preserve the Stars from wrong ;
And the most ancient heavens, through Thee, are fresh and strong."

Of each of them, it might therefore be truly said that she was, in the famous words of Wordsworth,

" A perfect woman nobly planned
To warn, to comfort and command ;
And yet a spirit still and bright
With something of angelic light."

Alas ! to what extent we have curtailed our own happiness by reducing our women to the position of mere propagators of the worthless species we represent! How much have we stopped the free flow of their reason and deprived ourselves of the feast of soul which we otherwise would have enjoyed! We have compelled them to look up to marriage as the *ultima thule* of their existence. We have imposed artificial restraints upon their freedoom of mind and body—restraints which needlessly curtail their faculties, cramp their energies and diminish their usefulness to ourselves, our children and to the world in general. We have almost come to a stage when we may be said to follow the German apostle of Kultur, Nietzsche, who wrote the pedantic and brutal aphorism, "if you are going to see a woman, take a whip". This process of wilfully thwarting the intellectual and moral capacities of our women, leads to a very morbid condition of our social organism as a whole, in the same manner as a ligature round any part of an animal frame impedes the free circulation of blood in it and brings on all those fell diseases which such impediment means.

This treatment of our natural helpmates is certainly undeserved and inhuman and in our own interests and in those of our children and of the world's progeny, efforts should be made to break asunder at one stroke and with no faltering hand the shackles which bind them. If however we are bent upon perpetuating our blind and suicidal course we should do so at our own peril and would forfeit all our title to be counted among the wisest and greatest of the world's progeny. We must cure ourselves of the cankers of laziness and of the unreasoning suspicion that an educated wife may prove too troublesome a companion and apportion the work of educating our girls and wives to their parents, their true and responsiblity-realising guardians in early age and to their husbands in married life. As wives and mothers, our women cannot in the nature of things help being in Addision's phrase the "Cement of Society". Without their purity and grace, tenderness and sweetness,

" The pillared firmament is rottenness
And earth's base built on stubble ".

They should therefore be so educated as to make women of them, women who would do the duties of their life becomingly and well and without any thought for the laurels of fame and glory, who when pain and anguish wring the brow of the world, would be ministering angels and who, in short, would make life worth living. No sane and sensible man will for a moment, advocate the wholesale acceptance or imitation of foreign models in the case of our women. All are aware that the more forward of the women of the West are having full and free recourse to shameless and criminal excesses in order to attract attention to themselves and their cause. They break windows, chain themselves to the grille of the Ladies' Gallery in the House of Commons, horsewhip Winston Churchill, throw bags of flour in the Premier's face and trundle him about as if he were a mere orange or a puppy and

commit all sorts of wild and wayward acts worthy only of mischievous hooligans. Consciously or unconsciously they are striking a deadly blow at the vitals of their own social and domestic happiness. The conclusion is therefore irresistible that we are the best judges of our social welfare and that any unthinking acceptance or adoption of foreign models would be our perdition. We must also beware of repeating in the case of women's education all those stupendous errors that have made men's education the ridiculous thing that it is in India. As a learned writer truthfully and tellingly observed some time ago:—"if the present system of education has coarsened, denationalised, and vulgarised the men of our land and made them invertebrate, imitative, unoriginal irreligious and inconspicuous in all the higher fields of activity, it will have an even more disastrous effect in the case of our women; because if the wintry blast of soulless education has done so much harm to the coarse and universal grass of manhood, what effect will it have on the fragrant, fair and soft blossoms of womenhood". It thus follows that the education of our women should be refereshingly free from the reeking and deadly miasma of sordid and deeply vulgar materialistic ideals which will only turn them into contemptible s—aks and intellectual parasites of a dirty kind.

In our programme of female education, paramount importance should be attached to the cultivation and practice of the cardinal virtues as understood and followed in ancient India—physical purity and mental chastity and one-pointed zeal for serving and strengthening humanity. Religious education on purely traditional lines should be given. The noble ideals of Sita and Savitri, Draupadi and Damayanti should constantly be held up before their inner eyes—ideals which will certainly stimulate and refresh them when they are encompassed by difficulties and dangers. Systematic efforts should be made to educate our girls' bodies into supple robustness and to give stamina and buoyancy to their constitutions. Their school-course should be so regulated as not to interfere with the needful amount of time requisite for learning *practically* in the household the arts of home-making, home-ruling and cookery. We must, in laying down the programme, bear in mind that "the woman's empire lies in her being a wife and a mother, and that this empire should be one of real influence and dignity."--Hence our programme should give the fullest possible scope for the elimination of weak sentimentality and selfishness from their mental and moral constitutions and foster to the gratest possible extent, a willingness to serve others in their dire needs, a sweetness of temper and disposition that can withstand all the rude shocks of provocation and calumny, and a capacity for incessant, useful and discriminating activity, bodily and mental, that knows neither laziness nor a desire to pause occasionally by the wayside for purposes of self-glorification or an indulgence in idle regrets. In other words, "my angel in the sanctuary of home I can never suffer to become other than a Sarala or a Suryamukhi blooming, if necessary, into the calm effulgence of a brahmavadini like Gargi or Maitreyi, rising into the serene dignity of a Queen of men like a Rani Bhavani or Ahalyabai, or even sprouting into the radio-active glow of a scientific partner like Madame Curie; but never to be a shrieking heroine of political platforms and the fighting propagandist of woman suffrage". Then will our women cease to be the finished and finite clods that they are now. Then will they cherish higher aims and instead of crouching at their feet, walk at the side of their husbands, the free companions of their thoughts, inspirers of all good things to them, the defenders of their honour and their most faithful friends on this side of Heaven. Then will the Indian man and the Indian woman be to each other as perfect music unto noble words. May we not hope that there will rise again in this hallowed land and under the eye of their proud husbands poetesses great even as Murala and Tamasa, mathematicians like the clebrated Lilavathi, philosophers like Maitreyi and Gargi, scholars like Arundhati and Anasuya, musicians like Yamunapavanatilaka, and above all, devoted and self-sacrificing wives like Sita and Savitri and Damayanti? May we not also hope that these high-souled and highly gifted women will all incarnate for us "the spirit of the Mother and the culture and protection of the Homeland"?

Agricultural.

Land-Problems in India.

IDEAL AND PRACTICE.

Whether any Hindu or Mohamodan State of old strictly followed the sacred injunctions, depends upon two circumstances (1) It must be remembered that all rules of conduct, private or public intended for their applications during normal times, shall have to be deviated from when things are other than normal. In matters of State, wars, internal disturbances, corruption or other exigencies would compel even an ideal ruler to play the roll of a strong dictator and take from his subjects more than what he is ordinarily permitted to take in the shape of revenue in order to maintain the State in efficiency as State is of prime necessity for man's existence, and it is also the duty and interest of everybody to support it at all costs and sacrifices. (2) The periods when chaos and confusion prevail, do always give rise to the rule of might and unscrupulous princes, usurpers, or state officials, find in such circumstances suitable opportunities for exacting as much as possible from the people, the only limit to their exactions being their ability to pay. The proper way of looking at the practices of an ancient Hindu State is to see how far the conditions prevalent in their times permitted them to conduct the affairs of their States on the lines laid out by ancient law-givers.

LAND ADMINISTRATION AND THE MAURIAN EMPIRE.

The earliest historical information relating to the ancient Hindu rule had hitherto to be gathered from "The fragments of the writings of Magasthenes, the Greek Ambassador at Pataliputra when Chandragupta the first Emperor of the Mauriyan Dynasty (325 B. C.,) was the ruler. But the recent discovery of a manuscript of an ancient work now known as the "Arthasastra" of Kautilya, a treatise on theory and practice of Government has enabled us to have a vivid and accurate picture of the State-directed activities of the said Empire, in all departments of war and peace including that of agriculture. Apart from the historic importance attached to this great work, its value in the range of practical politics is still greater in that, it is the work of a statesman who played the most prominent part in the stormy period, when he had to fight hard against the forces of dissipations and misrule and establish in its stead a strong central State—the Mauryan Dynasty whose destiny he himself controlled in the beginning as its Chancellor of the Exchequer. In his introductory essay to "Studies on Ancient Polity" by Mr. Narendranath Law M. A., B. L., Professor Rathamukartha Mukarji speaks of this work in these words. He says "In the Arthasastra we find a combination of theory and practice, principles of Government as well as administrative details and regulations treated with a touch

of refreshing realism which is born only of a living experience of actual problems and contact with facts. The system of polity as revealed in the Arthasastra is complete in all aspects and detail, and exhibits those features which are characteristic of India. Agriculture and commerce, arts and crafts for which India is even now noted received due treatment and emphasis in the book. Forests and mines, irrigation and famine, land revenue, census, central municipal government, cattle and live stock are the eternal topics of the Indian administration conditioned as the Government is, by its natural and historic environments". That this great Statesman author, whom Professor Jacobli, rightly calls as the Bismark of India, was quite alive of the danger to indigenuous arts and industries, which are but the tangible and living expressions of national strength, power, wealth and glory, by allowing the foreign merchandise to be dumped indiscriminately into his native land, is evident from the fact that he advocates the levy of duty on foreign goods to the extent of 20 per cent on the value of the imported goods. (Kautilya's Arthasastras; Sama Sastry's translation page 139 imported commodities shall pay 1/5 of their value as toll).

What an absorbing interest and care which the State bestowed on agriculture can be gleaned from the elaborate State machineries provided for the advancement of this industry on whose prosperity depend all arts of war and peace, nay the very existence of a people. A brief reference to them will be found informing and instructing.

Season :—There were rain gauge instruments in various centers. The clouds were scientifically classified under different heads. The average rainfall was estimated to range from 14 thronas (1 throna is equal to 1 cubic measure) to 23 thronas according to varieties of soil. The complete change of season was an unfailing guide to an agriculturist from the time of sowing to that of harvesting.

Irrigation :—This was classified under four heads :—(1) Irrigation by water carried on by soldiers. (2) Irrigation by machanical contrivance. (3) Irrigation by water raised in tanks (4) Irrigation by rivers.

The water charges were a fifth, a fourth, a third and a fourth respectively. There were also contrivance for raising water by wind-power. Remission of taxes was allowed when old tanks were under repair and new ones constructed and also in the case of improvements and extension of water-works.

The great part of the soil was under irrigation; consequently they bore two crops in the course of a year. There were superintendents to liberate water and measure land, to inspect the sluices by which water was let out from the main channel into other branches so that every one might have an equal supply. There were contrivances for raising water by wind-power. A fine of six panas was levied for letting out the water of the channel otherwise than through the sluice of the gate and for hindering the flow of water through the same. Special care was taken for keeping tank and other water-works in proper condition.

Live stock :—There were no less than six officers in charge of this department. (1) Superintendent of cows. There were separate superintendents of pastures, games, forests etc., The superieutendent of cows had also in his charge buffaloes, sheep, asses, pigs, mules, and dogs. Of his multifarious duties the appointments of millers, churners, hunters, for fixed wages were entusted to him. Each was assigned a herd of 100 cows and had to see that bulls were tamed and trained to yoke by the cow-herds.

Cattle register :—This gives particulars in full under following heads. (1) Description of different varieties, age, statistics of death and birth, causes of death, dietary etc.

Medical treatment :—If death occurs owing to the defect of medicine or bad treatment, the practitioner was levied a fine equal to the cost of the animal.

Cruelty to animal. This was severely punished. Slaughter of cows and bulls was strictly prohibited.

Pasturage :—Places were specially reserved for this purpose for the use of cattle of every village. Pasture grounds were generally opened in forests and uncultivated area and in the intermediate area between them promoting at the same time the reclamation of the waste lands. Different kinds of forests were selected for each season. The superintendent of pastures should see that the pasture ground of one village was not used by the neighbouring villages. Hunters were appointed to watch the herds of cattle grazing. To protect them against dangers they were supplied with watch dogs to notice the coming of the tigers and other enemies. They were ordered to blow conch-shells and beat trumpets giving danger signals. Bells were used to be tied down the necks of animals to find out the direction of the missing animals and to scare them away from the fear of snakes. A portion of cultivable land was set apart for planting medical shrubs for the use of man and animal and they were ordered to be planted in the compounds of houses and in pots to ward off snakes. The shrieks of particular kinds of birds in the vicinity, were understood to indicate the presence of snakes and other poisonous reptiles.

General Health.

Laws were enacted to ensure that medical practitioners exercised due caution in the treatment of patients. Every case of dangerous diseases had to be reported to Government failing which the physician was fined Negligence and carelessness on his part was seriously dealt with. Precautionary measures were taken against the adulterations of grain, oils, alcohols, salts, scents, medicines and against committing nuisances near places of worship and other public places.

Famine Administration.

As a preventive measure grain stores were established in all centers. Only one half of the grain store was allowed to be spent, the other half being reserved until the next harvest to meet unexpected contingencies. During famines grains were freely distributed, helps were sought for the relief of the suffering and the rich were asked to contribute liberally. The King was asked to migrate with his subjects if circumstances compelled him to do so, to places which would mitigate the suffering. After the famine was over, good seeds were provided with in order to secure good harvest. Further State help in the shape of grain, money cattle etc., was freely given. Remissions were granted during the time.

Protection of crops:—Hunters were employed to catch tigers or birds that caused destructions to crops. Mongoose were let loose to kill insects.

To be continued.

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By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture IV.

(Continued)

35. The following table (Fig. 10) gives us the twenty two Swara names, the old system of Swara Jathis,* corresponding South or North Indian names, vibrations, ratios, symbols and ragas of both the systems now in vogue.

Numbers.	The 22 Swara Names.	The old system of Swara Jathis.	Corresponding South Indian Names.	Corresponding North Indian Names.	Vibrations.	Ratios.	Symbols as in Fig. 9.	South Indian Ragas wherein used.	North Indian Ragas wherein used.
1	Chandovathi	Madhya	Shadja	Shadja	216,00	1	S	All	All
2	Dayavathi	Karuna	Prathi Suddha Rishaba	Athi Komala	225.00	25/24	R 1	Gowla	Asaveri
3	Ranjani	Madhya	Suddha Rishaba	Komala	230,40	16/15	R 2	Mayamalavagowla	Bhairavi
4	Rathika	Mridu	Prathi Chathusruthi *Ri* or Prathi Suddha *Ga*.	Thivra	240,00	10/9	R 3	Bhairavi	Kaphi
5	Rowdri	Diptha	Chathusruthi *Ri* or Suddha *Ga*	Thivrathara	243,00	9/8	R 4	Sankarabaranam.	Kalyan
6	Krôdha	Ayatha	Prathi Shadsruthi *Ri* or Prathi Sadarana *Ga*.	Athi Komala	256,00	32/27	G 1	Karaharapriya	Thodi
7	Vajrika	Diptha	Shadsruthi *Ri* or Sadarana *Ga*	Komala	259,20	6/5	G 2	Saveri	Bhairavi
8	Prasârini	Ayatha	Prathi Authara *Ga*	Thivra	270.00	5/4	G 3	Kambodi	Kalyan
9	Prithi	Mridu	Authara *Ga*	Thivrathara	276,48	32/25	G 4	Sourashtra	Jayjayrast
10	Marjani	Madhya	Prathi Suddha *Ma*	Athi Komala	288,00	4/3	M 1	Sankarabaranam	Behag
11	Kshithi	Mridu	Suddha *Ma*	Komala	291,60	27/20	M 2	Amir Kalyani	Dani
12	Raktha	Madhya	Prathi Authara *Ma*	Thivra	303,75	45/32	M 3	Kalyani	Kalyan
13	Sandipini	Ayatha	Prathi *Ma*	Thivrathara	311,04	36/25	M 4	Varali	Marva
14	Alapini	Karuna	Panchama	Panchama	324,00	3/2	P	All	All
15	Madanthi	Karuna	Prathi Suddha *Dha*	Athi Komala	337,50	25/16	D 1	Bhairavi	Asaveri
16	Rohini	Ayatha	Suddha *Dha*	Komala	345,60	8/5	D 2	Thodi	Bhairavi
17	Ramya	Madhya	Prathi Chathusruthi *Dha* or Prathi Suddha *Ni*.	Thivra	360,00	5/3	D 3	Kambodi	Bilaval
18	Ugra	Diptha	Chathusruthi *Dha* or Suddha *Ni*	Thivrathara	364,50	27/16	D 4	Kalyani	Behag
19	Kshôbini	Madhya	Prathi Shadsruthi *Dha* or Prathi Kaisiki *Ni*.	Athi Komala	384,00	16/9	N 1	Kambodi	Kamaj
20	Thivra	Diptha	Shadsruthi *Dha* or Kaisiki *Ni*	Komala	388,80	9/5	N 2	Thodi	Bhairavi
21	Kumudwathi	Ayatha	Prathi Kakali *Ni*	Thivra	405,00	15/8	N 3	Sankarabaranam	Kalyan
22	Manda	Mridu	Kakali *Ni*	Thivrathara	414,72	48/25	N.4	Kalyani	?
23	Chandovathi	Madhya	Shadja	Shadja	432,00	2	S	All	All

Fig. X.

*Swara *Jathis* are five in number, viz, *Dipta* (Brilliant), *Ayatha* (stretched), *Karuna* (pathetic), *Mridu* (soft), and *Madhya* (intermediate.) Cf. दीप्तायता च करुणा मृदुर्मध्येति जातयः Jathis are said to be based on the effects produced by the sruthis. They are comparable to the modern 'Rasas.'

36. Be it noted that the twenty two Sruthis are, and can be, practically learnt more by singing them in connection with ragas than by sounding the various notes independently of one another. Happily for us, Thiagier, Kshetrajnar and persons of their eminence have left their legacy to the musical world in the shape of their immortal songs, wherein the twenty two sruthis have been nicely worked up. True it is that Ahobala, the author of *Sangitha Parijatha* began—unconsciously though—the destructive work and reduced the twenty two into the modern twelve notes. But he thought that the Vina of twenty two strings was rather unwieldly and that a smaller vina of even twelve frets could be made to produce all the twenty two sruthis by increasing the tension of the strings. Ahobala's successors, however, became in the course of time satisfied with the twelve notes coming out of the twelve frets and allowed the rest to get into disuse, Finally Vyankatamakhi, the author of *Chathurdandiprakasika*, codified the twelve notes in his Melakarthachakram and thus gave a death-blow* to the twenty two sruthis. MahaVythinathier and Patnam Subramanier and even Kunnakudy Krishnier did not come out as authors like Ahobala and Vyankatamakhi and therefore could not undo what had been done by their predecessors. Hence the only ray of hope wherewith we can visualise the 'paradise regained,' viz, the twenty two sruthis, is to learn the inimitable songs of Thiagier and others, even as they were sung by themselves.

37. We may now take back the subject of *gramas*. I said Bharata spoke of two gramas. I may now add that Sharangadev|| spoke of three gramas, viz, Shadjagrama, Madhyamagrama and Gandharagrama. In European music, the main scales are named aftar the first note wherewith it begins. For instance, 'C,—Scale' means a scale commencing with C as the tonic; 'D—Scale' means a scale commencing with D as the tonic and so on. Similarly Shadjagrama means a scale commencing with Shadja; Madhyamagrama with Madhyama; and Gandharagrama with Gandhara. But all the gramas were based upon the principle of the twenty two sruthis. Hence Bharata observed: 'In the Shadjagrama the sruthis were arranged in the following order, viz, 3, 2, 4, 4, 3, 2, 4.'* In other words in the Shadjagrama, S is of four sruthis, R of 3, G of 2, M of 4, P of 4, D of 3 and N of 2. Sharangadev and Vyankatamaki† confirmed the arrangement of Bharata and an ancient Tamil Poet¶ corroborated it. You may ask me how, in *Sa*—grama, the Sruthis '0—3—2—4—4—3—2—4' were computed. My answer is that the ears of the ancient Aryans were so delicate and accurate that, even without the paraphernalia of the modern science, they were able to reach so near the truth simply by close observation. Compare the intervals of *Sa*—grama with those arrived at by the European Physicists:—

Grama	S	R	G	M	P	D	N	Ṡ
Sa–Grama	0	3	2	4	4	3	2	4
European System	0	4·16	2·3	3·9	3·12	3·12	1·15	5·3

Fig XI.

Oh ! how near they are with each other !

38. To form the Madhyamagrama from out of the Shadjagrama, all that you have to do is to lower* P by one sruthi and transfer it to D. Then the sruthis of *Ma*—grama would be:—

S—R—G—M—P—D—N—Ṡ
0—3—2—4—3—4—2—4.

Sharangadev's Rules‡ for forming the Gandharagrama from out of the Shadjagrama are:—

(1) Let G take one sruthi from R and one from M.

(2) Let D take one sruthi from P ;

(3) Let N take one sruthi from D and one from S. Starting from *Sa*—grama, the process to get at *Ga*—grama is as follows:—

S—R—G—M—P—D—N—Ṡ.
Sa-grama:—0—3—2—4—4—3—2—4.
(1) 0—2—4—3—4—3—2—4 ;
(2) 0—2—4—3—3—4—2—4 ;
(3) 0—2—4—3—3—3—4—3.

Hence the Sruthis of *Ga*-grama would be:—

S—R—G—M—P—D—N—Ṡ.
0—2—4—3—3—3—4—3

Putting the results in tabular from we get:—

Grama	S	R	G	M	P	D	N	Ṡ
Shadja-grama	0	3	2	4	4	3	2	4
Madhyama-grama	0	3	2	4	3	4	2	4
Gandhara-grama	0	2	4	3	3	3	4	3

Fig. XII.

39. Let us study the same three gramas in another way. In *Sa*-grama, giving zero to the tonic S. you get 3 sruthis for R, 2 for G, 4 for M, 4 for P, 3 for D, 2 for N and 4 for octave S—in all 22 sruthis. Now, what is the meaning of allocating a particular number of sruthis to each swara? It means that you will have to select from the 23 notes of Fig. 9, the following 8 notes for *Sa*-grama, according to the number of sruthis you have learnt. 'S—R_3—G_1—M_1—P—D_3—N_1—Ṡ'—these 8 selected notes form the singable scale of *Sa*-grama. This was the *first*

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* I am glad Mr. P. S, Sundaramier B.A, L.T., of Tanjore Training School agrees wlth me on this point.

|| Sharangadev says that these three gramas came down from the time of Narada. Cf- गान्धारग्राममाचष्टे तदा तं नारदो मुनिः— Sangitharatnakara. Vyankatamaki confirms this view.

* तिस्रो द्वे च चतस्रश्च चतस्रस्तिस्र एव च ।
द्वे चतस्रश्च षड्जाख्ये ग्रामे श्रुतिनिदर्शनम् ॥
—Bharata.

† चतुश्चतुश्चतुश्चैव षड्जमध्यमपञ्चमाः ।
द्वे द्वे निषादगान्धारौ त्रिस्त्री ऋषभधैवतौ ॥
—Chathurdandiprakasika.

¶ குரலுத்த நான்கு கிளை மூன்றிரண்டாக
குரையாவுழையிளி நான்கு—விரையா
விளரியெனின மூன்றிரண்டு தாரமெனச்சொன்னார்
களரி சேர்கண் ணுற்றவர்.

* मध्यमग्रामे तु श्रुत्यपकृष्टः पञ्चमः कार्यः । —Bharata.

† रिमयोः श्रुतिमेकैकां गान्धारं चेत्समाश्रितः ।
पश्रुतिं धो निषादस्तु धश्रुतिं सश्रुतिं श्रितः ॥
—Sangitharatnakara.

ancient scale, contemplated by Bharata and Sharangadev. It corresponds to the modern raga, '$S—R_2—G_1—M_1—P—D_2—N_1—\dot{S}$ of Fig 4, viz, *Karaharapriya*, of South India or *Kaphi* of North India The eight notes of *Karuharapriya*, forming as they did the first ancient scale, came to be known as *Suddha Notes* and all variations therefrom were named *Vikritha* notes. Indeed the expression 'Suddha Notes came to be applied to the 8 notes of any scale which was, for the time being, the first or standard scale. *Mukari*,* for instance, was once the standard scale in North India and its notes were then called Suddha Notes. Today *Bilaval* has taken its place and the 8 notes of Bilaval are now considered to be Suddha. In South India, there was a time when Vyankatamaki's *Kanakangi* was regarded as the first scale and its notes were Suddha, as having been selected out of the very first of the four varieties of each of the five notes sketched in Fig. 8. Today *Mayamalavagoula* is regarded as the first scale and its notes are deemed to be suddha. Anyhow, the expressions *suddha* and *vikritha* are ambiguous terms, inasmuch as they have one significance here and another elsewhere.

To be continued.

*See *Sadragachandrodaya*.

§ See *Abhinavaragamanjari*.

Miscellaneous

Smoke causes rain.

By N. K. Venkatesa Aiyar. M.A. L.T.

In the Satapatha Brahmana, there is a verse which runs thus;—

अग्निर्वै धूमो जायते, धूमादभ्रमभ्राद्वृष्टिः ॥

Agnir-vai dhumo jayate dhumadabhramabhrad vrshtih:

In the Chandogya Upanishad also a similar verse occurs. This verse and the preceding set forth that agni (fire) gives rise to dhuma (smoke); smoke gives rise to abhram (vapour: The derivative meaning of abhram is that which is filled with water: (अप्-भृ). vapour gives rise to clouds (Meghah): and cloud produces rain (vrshtih).

Again, it is said in the Sruti that the man (yajaman) i.e. the master of the sacrifice makes offering of samit, purodasa, curds, milk, soma juice, charu (food prepared on the sacrificial fire), darbha (the sacred grass), ghee etc. to the sacrificial fire. By making such *seen* offerings into the fire, which makes them *unseen* (adrishta) and which makes the offerings ascend in the atmosphere as smoke (dhuma) creates the way by which the sacrificer reaches svarga (the world of the righteous souls) and these emanated souls turn their subtle bodies into a fluid substance, turn into Parjanya (cloud), then fall on the earth as rain, which then enters the ground and turns into grain, which in turn becomes food, the food thereafter turning into the vital fluid, which, entering into the womb of the woman, becomes reproductive of the human being, who once again becomes the sacrificer. This is the way in which the Veda describes the course of the evolution of natural phenomena which characterise life. From these Vedic references it will be clear that there is very intimate connection between the offering of sacrifices in the fire, sacred to the Aryan in India, and the conduct of our lives in this world. The household fire is a sacred institution in India and from actual experience I can say that the presence of the sacred fire in every Brahmin home is a sine-qua-non of pure and free life, in accordance with our sacred institution of Varnasrama Dharma. A Brahmin's life is essentially a life of sacrifice and the sacrificial fire is the true emblem of a Brahmin home. Modern educated people question the sense of these Vedic rites and doubt if sacrifices have any value at all. In these two sets of references given at the outset of this note, it will be seen that the first refers to material phenomena, while the second refers to the spiritual evolution of man and the close contact there is between this world and the higher worlds. I think that our modern Brahminical friends who read the following lines will be pleased to think over the matter carefully and take to the maintenance of the sacred fire in each house in the interests of their own spiritual growth and also in the interests of the material welfare of our ancient and eternal mother-country.

The Vedic Mantra says, it will be noted, that fire produces smoke, smoke produces water-vapour, water-vapour produces cloud and cloud produces rain, rain produces grain, grain produces food, food produces vitality, vitality produces the human being, who becomes the sacrificer, who tends the fire with pure and holy sacrificial articles, which go up as fragrant, holy and pure smoke. In this sequence, the only point that we are not prone to beleive in is how the smoke that goes up from fire could produce rain.

In an excellent article on "*The water in the atmosphere*", in *Nature*—April 14, 1923, Dr. G. C. Simpson. F. R.S. writes that the atmospheric air *never* gets saturated, as is ordinarily supposed, that the vapour molecules in the atmosphere do not combine with one another, but that, before condensation can take place they must come into contact with some solid or liquid nuclei, known as hygroscopic substances. The vapour molecules, so combining with hygroscopic substances, turn into clouds, and cause rain. The learned Doctor states that 'large quantities of material capable of becoming condensation nuclei are produced by all process of combustion; thus the household fires and factory chimneys of centres of industry produce vast quantities of nucleus-forming material, chief of which is sulphurous oxide, SO_2, This when illuminated by sunlight in the atmosphere, is a very hygroscopic substance capable of causing condensation in unsaturated air."

This represents the latest word of science on the matter. Two points must be noted in the above observations of the learned scientist—one, that the smoke issuing from the ordinary household fires and factory chimneys does give rise to material which in turn produces rain-bearing clouds: two, that the influence of sunlight on the smoke is an essential condition for the production of such material which causes the clouds. India is not an industrial country and so factory smoke cannot be a chief factor in the production of rain in India. India is too vast a country to allow of sufficient rain being produced by the ordinary household fires alone. Supposing then that every Brahmin in India, in accordance with the Vedic injunction, tends the sacrificial fire in his house, will he not directly help Nature to give the much-needed rain to the agriculturist who is the very prop and support of our country's well-being? The smoke of cigar, the smoke of the kitchen fire and the vapour which emanates from our inevitable coffee and tea, will they bear comparison before the pure, fragrant smoke which issues from the sacred fire when pure and fine substances like ghee, milk, curds, darbhas, purodasa, food, soma-juice, and specially chosen sticks, like those of palasa, asvattha &c. are offered to the fire, in a holy atmosphere, by the pure-minded and

clean-bodied sacrificer, chanting the holy Mantras of the Vedas which have sustained our pure and noble Aryan life in India from time immemorial, and which have been handed down to us faithfully by the long line of our ancestors counting from the holy Rishis from whom we draw our inspiration and to whom we owe our very existence? Shall we realise it and resume this primary and fundamental Nitya-karma—the tending of the household fire (Dharya-agni, at least smartha, though not srouta)? Then again the learned Doctor says that the influence of sun-light turns the smoke into valuable hygroscopic substance. Our Shastra says that exactly when the sun rises in the East and sets in the West, the household fire (sacrificial fire) must be sending forth smoke into the atmosphere. Will my friends be pleased at least now to take the teaching of the *scientist* and believing in the *Vedic teaching* that smoke does produce rain, which is our only and greatest hope in India for our welfare, resume this easy and simple Brahminical practice and help the innumerable ryots of India, with whom our lives and our welfare have always been blended, in spite of all troubles and shortcomings in this holy land of Aryavarta?

Forward Movements in National Life.

A Lecture at the Kumbakonam Porter Town Hall on 5th May 1923.

By K. S. Ramaswamy Sastri, B.A., B.L.

The Lecturer referred at the outset to the ancient Indian conceptions of national life and being and showed that a sacramental conception of the land, the race and the culture was a vital element in ancient Indian nationalism. He referred also to the development of Indian unity and Indian sovereignty through the ages by training the parallel achievements of Indian soldiers and statesmen and Indian saints and sages through the hastening centuries. He drew pointed attention to Kalidasa's epic panorama as revealed in *Raghuvamsa* and showed how Kalidasa's epic was both a chart and a warning. Kalidasa showed how a great epoch rose with all the glory and promise of sunrise and was guided by men of purity, power and perfection who achieved the unification and consolidation of Indian life and culture and finally set and how it disappeared when sensuality, luxury, infidelity and disunion began to eat into the vitals of the national being. The lecturer showed India's central idea of militant peace in its proper setting amidst the great universal ideas. Spirituality, unity and peace formed the dominant notes in Indian culture. Forward movemets in national life are such as intensified and amplified these qualities. Backward movements are such as lessen and narrow such qualities. Civilisation is the finest of the fine arts and the story of the self-revelation of India's soul must be narrated by Indian historians to the world. By adapting a central religious idea to national life, the lecturer said that town planning, sanitation etc., form the Annamaya Kosa of the national life, that the economic and political life forms its Pranamaya Kosa, that sceince forms its Manomaya Kosa, that literature and art form its Vignanamaya Kosa; and that religion and philosophy form its Anandamayakosa. The Indian idea is that each outer sheath must derive light and potency from the next inner sheath. Modern civilisations have failed because of the non-realisation of this truth. Their literature and art were not joyful and creative; their science was not harmonious and spiritual but became an engine of destruction; their economic and political order did not disclose a vision of the vital needs of the human spirit; and the outer life of the nation is overgrown and ugly and insanitary cities showed the effects of the maladies of the inner life. The lecturer then referred to India's social, economic and political ideals in great detail. India's social life was based on co-operation and on the conceptions of Swadharma and Purusharthas. India's economic life showed a balancing of communal ownership and individual ownership and harmonised communal service and individual ambition. India's political life showed a harmony of monarchy, aristocracy and democracy, and her cabinets, popular assemblies and panchayets were places of effective and harmonious manifestation of the national will and all castes and communities were represented therein. The *Sannyasis* formed an ever-present super-social, super-economic and super-political element in our national life, and were the eternal links between man and God and kept in quick circulation the higher ideas of self-sacrifice and devotion to a super-terrestrial life. We have thus a great place in the universal life and we must preserve our *swabhava* while adjusting ourselves to modernity. We must have a clear vision of our national life and guide it in forward directions by proper education and by living our social and spiritual ideals so that there may come into being the greater and the happier India of the future.

Correspondence.

A Reply.

To Mr. T. V. Seshagiri Aiyar Avl., M.L.A.

Sir.

In attempting to reply to my open letter Mr. T. V. Seshagiri Aiyar calls me as 'the champion of orthodoxy.' I have no claim to that title. But this erstwhile Judicial luminary cites, in reply the life he is living as an example of orthodoxy. Is it because of that mode of orthodox living that he voted in favour of the Civil Marriage Bill at the Legislative Assembly? We live and learn.

Next Mr. T. V. Seshagiri Aiyar quite conveniently ignores the charges levelled against him and propounds a strange definition of orthodoxy entirely his own. Says he 'If orthodoxy means that a Hindu should feel no concern when he sees that his own son's daughters, his daughter's daughter, his sister and his sister's son are to come into the line of inheritance only after agnates seven degrees removed are exhausted, then I confess I am a heterodox. Thus he appeals to the sentiments of the people, but not to common sense. The definition of orthodoxy does not consist in that strange sentimental appeal. We may as well remark that if according to Mr. T. V. Seshagiri Aiyar, orthodoxy means disobedience to the laws of the Vedic religion as propounded by the Rishis and their traditional followers then that orthodoxy is not the religion of the Vedic people, but it belongs to Mr. Seshagiri Aiyar and his followers. He has not answered the definite charge that he has not provided for the Sraddha of the deceased. At least he ought to have clearly indicated that the religious laws of the Vedas as understood by the Rishis should be modified in the light of the decisions of the Legislative Assembly so that henceforth the son's daughters or sister's son or whoever takes the property should perform sraddha and other rites notwithstanding the Smritis may say anything to the contrary. That would have been manly.

Next he says "If it is a sin to try to secure for the blind, the deaf and the dumb their patrimony instead of a pittance for maintenance, I am a renegade from Hinduism." But it is certainly a sin that the Smriti law should be misunderstood and on that mistaken view it should be maintained that the Smriti declares the

blind, the deaf and the dumb should be stripped of their patrimony. If the Judges of the British administration have so misconstrued the Smriti law the remedy lies not in recognising it as the true spirit of the Smriti law but restoring the true law by the Judical dicisions. The Legislative Assembly is not the proper place for deciding such quasi-religious questions.

Next Mr. T. V. Seshagiri Aiyar says "This pillar of orthodoxy does not seem to recognise the difference between precepts of religions and rules and regulations intended to promote social well-being." But this erstwhile pillar of Justice does not seem to recognise that his very food is being regulated by religion and that religion is not divorced from social adjustments in Vedic religion. And yet he calls himself orthodox. Let him plainly say that he wants to introduce western ideas of religion and society among the Hindus.

Next we have to remark that Mr. T. V. Seshagiri Aiyar in his anxiety to advance "the prestige and progress of that minority" completely ignores fair play. Why did he not call for a Conference of Pundits ? Why did he not provide in his bills, a clause exempting the followers of the 'intellectually dishonest" commentators from the operations of his bills. If he was really bent on improving the sad condition of his party and not upon interfering with the liberty of the followers of the Vedic religion also he ought to have done so.

Next we ask what are the essentials and what the non essentials and what are the means to be employed to shed the latter off. Is Sraddha essential or non-essential ? Did he ever get a mandate from the orthodox community to pick out the non-essentials and shed them off at the cosmopolitan Legislative Assembly. We live in wondrous lands.

Mylapore,
Nachiappa St.
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